# The Bombay Guardian.

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## WEEKLY REVIEW.

—We are glad that many of our Native fellow townsmen have united in forwarding a Memorial to the Legislative Council of H. E. the Governor, on the subject of factory Labour. They say;

"Your Memorialists are eye-witnesses to the sufferings of the poorer classes, more especially young women and children of tender age, employed in the numerous Mills in Bombay. While they rejoice to see the increase in the number of Mills and Factories in the country, they cannot be blind to the fact that utter disregard is manifested by the Mill-Owners to the health and comfort of the multitude of women and young children who are obliged to work from five in the morning till seven in the evening, with but half an hour's intermission in the middle of the day. It is a pitiful sight to see these poor people rise at four o'clock in the morning, prepare a scanty breakfast, swallow it down hurriedly, and run while it is yet dark and dusky to the Mills, which are in many instances situated one, two, and in some instances, three miles from their abodes. Children of very tender age, both male and female, are actually dragged out of their beds very early in the morning at all seasons of the year, and beaten by their relatives to attend to their duty in the Mills. It is equally pitiful to see these poor helpless creatures return home very late in the evening. All their marketing is done under cover of the night, and then later on, the grinding, and then the cooking. It is not before eleven in the night that most of the members of the working classes retire to rest. Their night is turned into day. They have no time to enjoy home comforts, and no time even to breathe the free and fresh air which a gracious Providence has given to mankind. And this must go on from week to week and from month to month with the exception of a few holidays and one Sunday in a fortnight, and even then the hands are required to work for several hours to clean the machinery, &c.

"Your Memorialists wish the labours of your Honourable Council God-speed; and shall hail the day with joy, satisfaction, and gratitude when thousands of labourers in our Indian Mills will enjoy freedom and comforts equal to those which their fellow-labourers in other departments of industry, both in public and private Factories, are enjoying, namely, the shortening of the working hours,—from fourteen hours, as at present, to nine hours a day —with an intermission of at least an hour for meals, rest &c., and granting a day of rest once a week in addition to the usual holidays. This our prayer does not exclude the other points which your Honourable Council has in contemplation, and which the Act is designed to embrace."

We have already expressed ourselves in terms similar to the above and cannot but hope that an Act will be passed in accordance with these views.

—We have received a pamphlet on Rajah Ram Mohun Roy, the Reformer, prepared by the Rev. K. S. Macdonald M. A. It gives in a brief compass a sketch of the life and character of the distinguished founder of Brahmism. The wonder is that there should have been nothing like a full account of the very interesting career of this person published hitherto. The sketch here given shows how very interesting a detailed history of him would be. He was born in 1780; his *father* was a Brahmin who held some important posts under the Mogul Court. He learned Bengali, Persian, Arabic and Sanscrit in early life. At the age of 16, he published a treatise calling in question the polytheistic and idolatrous Puranic systems, and gave such offence by it that it was thought best he should leave the paternal roof and travel for a while. He visited Benares and afterwards went to Thibet, where he spent two or three years. Returning to Calcutta and coming in contact with Europeans, he was favourably impressed by them and gave up the prejudices which he had previously cherished against them. He entered heartily into the conflict with Sutteeism. When his father died he was abont 25 years of age. He inherited considerable property from his father which he appears to have augmented a good deal by serving as Dewan to several Collectors and judges. During the ten years he was Dewan, he is said to have acquired sufficient property to purchase an estate worth £ 1,000 a year, 'a matter which is not supposed to have added to his fame.' Had he broken caste his patrimony would have been lost. But it is a very remarkable thing that Ram Mohun Roy, this ardent Reformer, who laboured so earnestly to overthrow idolatry, polytheism, Sutteeism &c. never broke caste.

His cousins imagined that they could disinherit him by proving that he had lost caste. But he successfully proved in the courts of Bengal, tho' at an enormous cost, that he had not thus forfeited his civil rights. It is to his credit that when leaving Calcutta for England, a short time thereafter, he charged his two sons to forget the conduct of their cousins in conection with these legal proceedings. But it does not look well that during the two years the lawsuit went on, his theistic meetings were discontinued, seemingly because he was afraid their very existence would prejudice his worldly interests. I have no doubt that the position he had taken up in this matter greatly influenced him in his relation to his countrymen generally, as also to Hindooism and to Christianity. He could not be baptised without legally losing caste. The writer of the memoir prefixed to his "Precepts of Jesus," says— "How far this consideration actuated him in his mode of avowing belief in the doctrines of Christianity, is a question which can only be solved by Him before whose eyes all hearts are open." One thing however is clear that in his enquiries into the truth of Christianity, in spite of his earnest desire to find the truth, his knowledge of the various languages in which the sacred books of the Christian, Mahomedan and Hindoo religions were originally written and his profound learning and his intense interest in the temporal and eternal welfare of his fellow creatures, he was most injuriously handicapped by his determination to preserve his caste.

This is a most important fact. It has always excited astonishment that one who had such lofty views of the excellence of Christ's character and teaching, should have come no nearer to discipleship than the adoption of Unitarian views. Have we not an explanation of it in the fact that he was unwilling to make the sacrifices involved in the open confession of Christ by baptism? One is reminded of the rich young ruler who came to Christ with such fervency of desire to know the way of eternal life, but was not willing to embrace the hard conditions stated by Christ, was not willing to abandon his wealth and live by simple faith. Christ has plainly told us that except a man forsake all that he hath, he cannet be his disciple. If we exclude the teaching of Christ on a single point and insist upon having our own way on that point, we cannot expect that the Lord will acknowledge us. The deceitfulness of the human heart appears from the fact that Rajah Ram Mohun Roy succeeded in persuading himself that he could be a disciple of Christ and disregard his teaching in the matter of Caste. In considering the value of his testimony, it should always be kept in mind that he took the most effectual means of hindering the Spirit of God from guiding him into all truth, by deciding for himself what was duty in this most important particular. Yet it is wonderful how much of doctrinal Christianity he saw and avowed. He believed in the immortality of the soul; not in transmigration or absorption; he believed in the resurrection of the dead and a day of judgment for all mankind and believed that the Lord Jesus would be the judge. He considered the Bible to be the best authority that man can appeal to. He admitted the supernatural works recorded in the Christian Scriptures, and the power of Christ to forgive sins. One is rather surprised to learn that such a stickler for Caste was accustomed to eat animal food almost every day.

—We continue to receive accounts of very interesting Christmas treats in connection with Sunday schools. Parents are very ready to give the money required to make these occasions a bright place in the memory of the children. One correspondent tells us that the sum of Rs. 180 was freely contributed for the entertainment. In this connection we would like to say a word about the importance of having a good library in every Sunday school. Almost every one can remember the influence exercised upon him in his youthful days by some book. It would not be easy to over-estimate the value of suitable books for children. Every Christian parent should think it desirable to have in the house a collection of books fitted for the children of different stages of their juvenility. Unhappily many overlook this, at the time that they attend to the physical needs of the children very carefully. It is then a matter to be attended to by those who have the charge of Sunday schools. For part of

an hour in the week, the child in the Sunday school is talked to by the teacher, but by means of good books the teacher may in a sense follow the child to its home and be exerting an influence for good through the week. A Sunday school Library should be large, and should be at the same time carefully selected, and consist of books that shall be at once interesting and profitable. The volumes in a Sunday school Library should be, if possible, about ten times the number of readers in the school, and there should be additions made to it every year. There are many interesting books for children, in these days, but many of these are by no means fitted to be profitable to the children that read them. On the other hand books are introduced into S. S. libraries that are safe and instructive to those who carefully read them, bnt are not at all fitted to engage the attention of children. There are many standard religious books that are most useful to adults, that would have no charm and no significance for children. Hence the need of careful selection. From what we hear reported in other countries, a great many books are found in S. S. libraries that should not be there. But happily, there are very many books that are not only fitted to be useful but are interesting. We should like to see a portion of the money that is raised for Sunday schools at the close of every year, devoted to the improvement of the library. If it is found difficult in some cases to supply at once a good S. S. library, let there be at least a sum expended yearly on this account, if only Rs. 20.

—At the Monday Lecture delivered by Rev. Joseph Cook in Boston, November 17 last, the Lecturer had a good deal to say about Romanists and the Common Schools. He began thus: "Is it safe to allow the Pope to govern primary schools in a free nation? Ask Spain. Ask Mexico. Ask the limping republics of South America. Ask Lower Canada where I have myself been threatened with personal violence for courteously asserting that I did believe that a priest had power to raise the dead. Ask the provinces of southern Italy. Ask Ireland and her hedge schools. Ask Gladstone as he bends over the work of writing the learned pages of his pamphlet on Vaticanism, and summons all history to testify that the education, to say nothing of the liberty, of a people is not safe under exclusively Romish auspices. Ask the states of the Church under the shadow of St. Peter's, where, at the time when Victor Emmanuel, took possession of Rome, only five per cent of the population could read and write. It appears that at the city of Holyoke in New England in 1875, some Romanists went to hear Father Chiniquy tell how he had been brought out of Romanism. One of these was a livery stable keeper of the name of Parker. He refused to come to confession and the Romish priest publicly warned his parishioners that they should have no dealings with him. Parker brought a suit against the priest and proved that he had lost between 7 and 8,000 dlrs. through the interference of the priest, and the judge awarded damages to this amount. This is encouraging; at the some time it is unquestionable that the Romanists are getting into their own hands a great deal of the education of Protestants in almost all countries, and they who have not read history in vain cannot but anticipate with dread the issue of this.

—Some of our antiquarian friends tell us that we must go back, we know not how many thousands of years, to find nations that were unacquainted with the use of iron. One after another all these ancient races are found now existing on the earth. The latest discovery is of a nation that knows nothing of iron.

The new Mexican interoceanic railway across the Tehuantepec Isthmus is marked out to pass through the State of Chiapas, which probably contains the only population in the world which possesses no iron, nor anything in the shape of an iron industry, even of the crudest form. For the distance of eighty miles around Palenque, the capital, not a single blacksmith can be found.

—The City-Road Chapel erected by John Wesley a century ago, has just been devastated by fire. It remains to be seen if the damage sustained will allow of its reconstruction. "Almost destroyed;" "All but burned to the ground;" are the expressions used.

—The bishop of Colombo has gone home to confer with a Committee of bishops appoints by the Archbishop of Canterbury and approved by the Ch. Miss, Soc. on the matters that have been in dispute between him and the missionaries in Ceylon. The two archbishops, with the bishops of London, Durham and Winchester, constitute the Committee.

—We are assured that the account of a Mr. Wagner's death in the last *Guardian*, is a pure fabrication, and there is reason to believe that the account was written by himself.

The Bombay Guardian.

SATURDAY, JANUARY 10, 1880.

## WHAT IS THE RELIGION THAT MAN NEEDS?

Lecture delivered by G. Bowen, in connection with the Young Men's Christian Association, Bombay, Dec 26, 1879.

Some of the advanced thinkers of the day recommend the study of Comparative Religions. We do not understand how a system of education can be called thorough which tells us nothing about the religions that have held sway among men, seeing that the course of national development has often been greatly determined by this. But if it is important to study the religions that have prevailed among men, especially those that have prevailed among the nations we have most to do with, it is at least of equal importance that we should ascertain what kind of religion man needs, so that we may be in a position to estimate aright the various religions that come before us in our studies. Let us then enquire what are the characteristics that a religion should possess to make it meet the requirements of mankind generally.

The religion that man *needs* is not the religion that man *desires*. Man desires a religion that shall satisfy his conscience at as little cost to himself as possible. There is in men the consciousness that they are more or less dependent on God for their welfare, and a feeling that they must render some kind of homage to the Ruler of the world, in order that things may go well with them, now and hereafter. But there is another great law in man's being urging him to indulge his own appetites and inclinations. Now the study is how to reconcile inclination and obligation. Too great concessions made to the religious principle, will involve the sacrifice of one's inclination. What men generally aim at is then to keep the religious principle from being too authoritative. Religion must be made to moderate her claims so as not to harass the principle of self-gratification. Hence the tendency to lower the character of God, so that the conscience may not subject us unpleasantly to one whom we feel to be indisposed to let us have our own way. What history exhibits to us is not a beautiful rivalry among men to attain to the *loftiest conceptions* of God, to elevate and purify religion. Very different is the spectacle presented. Men are ever aiming to bring the demands and teachings of religion down to the level of their own desires. As a general rule, we find that those religions have had the greatest vogue among men, which bring the least restraint to bear upon men, at the same time that they allow them to think that they are very religious.

In most religions we find a kind of compromise between inclination and obligation. The centripetal forces of the former, the centrifugal forces of the latter, are brought, as near as may be, into equipoise. Man, as it were, makes, a treaty with God, agreeing to do certain things out of supposed deference to the will of God, on condition that in other things he may be allowed to seek his own way. That religion is most to the taste of men which most happily combines obligation with inclination.

Man is a sinner, and has no idea of giving up sinning, and his great aim is to sin as comfortably as possible. Set up before him the conception of a God of infinite power, holiness, wisdom, goodness and truth, and the instinctive aim of the mind is at once to make war upon this conception, to alter it and degrade it. Given a perfect code of morals, immediately the sinner seeks to neutralize the condemning power of that code, persuading himself that it has been given him as an ideal thing, not as something necessary to be followed; and his uneasy conscience will do its best to find something a good deal under this high ideal to be the real standard. Some may be ready to exclaim that this representation is any thing but complimentary to man. Who that impartially surveys the state of society in historic ages, in various climes, will think that any great compliments are called for? The Greeks are acknowledged to have made attainments in art, literature, culture that have scarcely been rivalled in two thousand years. There was no lack of philosophers to speak to them from time to time of the Author of all, and of the best means of getting into harmony with the Government of the world and the constitution of universal things; yet it is undeniable that the religion that maintained its hold upon them throughout these ages of culture and of matchless supremacy in art, was a religion that offered the least obstacle to the indulgence of their natural passions and dispositions. They had, if any people ever had, the wisdom of this world in its perfection; yet nothing could possibly be more foreign to all their religious notions than the idea of a holy, omniscient, truth-loving God.

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In order then to ascertain what the religion is that man needs, it is altogether in vain to ask what religion does man desire. His desires conceal from him the religion that he needs. Man cannot be trusted to determine his own religion. Impartiality is a prime requisite in this enquiry, and that is just what is ordinarily absent from the mind of man. The fact that he is a sinner places him under a bias. We do not submit to the brigands in a country, the question what kind of legislation is necessary to put a stop to brigandage. The forger cannot be trusted to make laws for forgers. Men that are fond of drink are not the sort of men to determine how the liquor traffic shall be dealt with. And they who do not love God, but prefer their own will to his, are not the sort to determine the doctrines and precepts of religion. We may suspect that a religion which is from God for mankind will make very prominent those facts which man is tempted to keep in the background. We find that men are naturally bent upon their own aggrandizement and laudation. A religion that is from God will paint man as he is and not as he likes to appear, its object being to save him from self-trust and lead him to feel his need of divine aid.

On the supposition that God may have given a religion to mankind, it is reasonable to conclude that it will have regard to the laws of man's mind, these having been given by infinite wisdom. We may presume that it will not ignore the freedom of the will, the power of choice, the susceptibility to motives which characterize the nature which God has bestowed upon us. It will address man in the language of admonition, warning, encouragement, invitation, and will save man from sin through the exercise of his own powers, by means of suitable motives brought to bear upon him.

A religion that is to be for all mankind must be free from national characteristics in all that pertains to its essence. Whatever might cause in to be particularly adapted to a particular nation, would be a disadvantage as regards other nations. Judaism, being intensely national is not a religion that is adapted to mankind generally. The religion that is for all mankind must be colourless as regards national distinctions. A similar remark may be made with regard to class distinctions, whether of rank of wealth or occupation. We may go further and say that a religion which is for all nations, tribes and languages of men, must not identify itself with any particular form or stage of civilization. It comes to meet the wants of the savage as well as of the man of culture. The only question it puts to every man is, art thou a sinner ?

Another remark seems to be called for in this connexion. On the supposition that God should give to mankind a religion, recognizing his free agency, and seeking to deal with him by means of motives, we should not be surprised, if, in handling this religion many who are brought under its influence, should endeavour to bring it into conformity with their own inclinations, by neglecting or setting aside of its requirements; in a word should only partially accept it, making the same compromise between its demands and their own inclinations, that we have already referred to in another connexion.

(*To be Continued.*)

## REMINISCENCES. LIII.

EXTRACTS continued:

New York, Oct. 24, 1842. We have more encouragement from the world for the exhibition of what is bad in our character, than for the manifestation of our virtues. Men do not so much make war upon each other, as upon each other's virtues. The reflection that every man has in him something better than he allows to appear, tends to justify the leniency with which I love to regard my race.

But is it not treason against the Most High to allow the fear of man to hinder us from witnessing to what is good and true ?

It is laughable how much, in the progress of years, we abate from the first demands which, on entering the second hall of life, we confidently addressed to Fate; but we in vain discount our anticipations; we just have to renounce them. Happiness now is a thing I should never dream of soliciting; but I cannot help soliciting a change of cares. This seems modest enough in my own judgment; but in that of Fate (a convenient word for a blind mortal) quite too inordinate to be gratified. We have doubtless powers of our own, not altogether contemptible; but if we repose with them for a brief season, we find ourselves on awakening bound down by a thousand Lilliputian threads of circumstance, separately nothing, but collectively overpowering. Indeed, I think that the pettiest impediments are those we are least capable of conquering; the sword will sunder a strong cord, that fails to sever a suspended hair.

Rousseau. "L' ingratitude serait plus rare, si les bienfaits a usure etaient moins communs." Usurious benefits: kindnesses placed out at interest; I like the expression; it well characterizes the detestable selfishness by which most men are influenced even in their kindnesses.

There is no more pernicious habit than that of thinking, at the close of every day, that Chance may render the morrow a different one. Rather reproach yourself that you have not made the lost day a different one, and go to bed with the resolution to utilize the reproach on the morrow. Or still better——for nothing is more futile than a resolution between the taking and the accomplishing of which you put an interval of rest—make the day a different one before you retire to rest. Make it a rule always to deserve sleep; otherwise you will enjoy neither it nor your waking state. Sleep, to many, is but the continuance of their day-lethargy; and its only good is that the mind cannot then upbraid itself with its listlessness. When insensibility is a blessing to a healthy man, a curse is implied in consciousness; not the malediction of fate, but well-merited self-malediction. O the moments that we waste! Time, enriched by them, would deserve to be called an eternity; what is more, an eternity of usefulness, which is, happiness. Time, to each of us. is a fountain of golden waters, unceasing till we, exhausted, lie down beneath it and sleep, and are deaf to its murmurs.

When I hear one speak much of a particular virtue, I generally conclude that the most vicious part of his character is just there, Aristotle places every virtue between two vices, of which one in the excess, the other the defect. Now when a man plumes himself much upon one virtue, *e. g. firmness*, it is reasonable to conclude that he carries it to its excess, *obstinacy*. The excess of a virtue is worse than its deficiency; for it is very difficult to fall back to the *juste milieu*, less so to attain to it. It is hard to convince a man that a habit is vicious which under any aspect is virtuous. The spendthrift is much nearer virtue than the miser; yet the conscience of the latter will trouble him little.

It would be a great thing indeed if language, which is man's own invention, were equal to all the contemplations of his immortal part. There is an incommunicable poetry in the soul.

The principal cause of my present discontent is that I do not hear voices from the Trophonian recesses of my mind. I know well enough how they are to be heard; how I am to acquire the consciousness of the poetry within me. Let me but resolutely rid myself of the prosaic, habitual thoughts that are as sties and cataracts to the inner eye divine, and I will have the consciousness of what is best in me, and the ability to use it. Our acquisitions are of little use except in supplying us with forms and fitting outward embodiments for the creations of the deep afflatus which alone assures us that we have a soul, and not merely a higher order of instinct than the bestial world

In the infinitude there is but starlight. Dose thou glorify, above all, the beams of thy sun ? Lo the incommensurable is the undisputed realm of night. Thy sun with its satellites it but a star like the rest; a tiny gem on the robs of night.

Time is a flame that we feed with all our treasures and fan with all our sighs. The puff of destiny may at any moment extinguish it, and leave us in irremediable darkness. And if we sit slothful and unmindful of the light, what will it matter, if darkness surprise us ? We can do no less in the grave; there we can lie slothful.

One whose character is beginning to form, whose mind to expand, is a more interesting study than one whose moral nature has fashioned itself into a certain completeness, (in life or in books). The ideas that flash upon a youth who is beginning to use the engine of thought, are the only things in his moral existence that appear to him like phenomena. It is his first delight in abstract, ideal perceptions. He imparts this delight to others by the way in which he grasps and communicates these new ideas, according to his peculiar mental constitution. In his conversation almost every one will observe something that awakens reminiscences of his own season of beautiful discoveries and unrestricted hopes. It is the transition state from the sensitive to the intellectual man, and in the story of individuals, as in that of nations or of culture, it is the season of transition which has most charm for us. But when the stores of ideas begin to accumulate, the keen sense of their importance is considerably abated. It is the same difference that marks the reception given to a stranger in a village and in a city. As in a fall of snow, the first flakes change the character of the scenery as effectually as the long-continued storm. In the first-mentioned season there is far more of the inward man visible to the observer, than in his later and more complete state. To utilize an idea and make manifest its excellence to others, we must embrace it with affection. I remember a time when my mind would ruminate for a month upon some truth it had got hold of; and that single truth would avail me more for all social purposes than all my present acquisitions do. Is it not for this that we love the conversation of women ? Is it not because their moral nature exhibits that beautiful superficies that is now inextricably at the base of our own ? Is it not because she preserves the love and admiration of her own ideas ? Does not weary of them ? turns their light here and there upon surrounding objects ? In a word, is it not because she has enthusiasm ? Can you conceive of an enthusiastic Jove or Minerva ? Does Jove or Minerva interest us or lay hold upon our affections ? What were more tiresome to himself or others than a wise mortal ? Sir Charles Grandison does not engage our sympathies. But this is a sad conclusion to come to, that we can gain no treasure in this world without losing a greater. We would care very little for any immortality except an immortality of youth. Truly we must be born again to enjoy eternity.

This is a strange confession for a free-thinker to make. When afterwards this freethinker was converted, one of the things that much surprised him was the fact that Christians retained their freshness and buoyancy of feeling to old age.

## INTERNATIONAL BIBLE STUDY.

*January 18th*, 1880. *Hebrews XI.* 1-10.

"FAITH is the substance of things hoped for, the evidence of things not seen." Faith relates to things unseen and to things future. Faith is the heart's reception of the declarations of God concerning these things. The word of God makes them to be realities to the believer. Without his faith they would be to him the merest shadows. But faith opens the door of the heart to the word of God, and then they are more substantial than the things which are seen. It must be borne in mind that Christian hope means expection, and is without any element of doubt.

"By it the elders obtained a good report." This principle of faith on which I am so earnestly insisting, is no new condition of man's acceptance with God; the men of God of whom we have such honourable mention in the word of God, were accepted on the ground of their faith. In fact it was only as men had faith that a revelation of God's will was possible to them.

"The worlds were framed by the word of God." How could we know any thing about creation except God revealed it unto us? Some men report that they have examined the fossils of our earth and mastered the entire study of geology, and can no where find any report concerning creation. But what folly to imagine that there *could be* any record of creation. Creation means the bringing into existence of that which had no existence previously, and in order that there should be record of creation in the stones, it were necessary that some stone should testify to us of non-existence, which would be absurd. In the nature of things we are absolutely dependent on God himself for evidence of the manner in which the existing world was made to be. This may seem to sinners a poor kind of testimony, but there is none other.

"A more excellent sacrifice than Cain." 3. Cain had faith in himself; Abel had faith in God. Cain drew nigh to God upon the footing of a loyal subject, which he was not; Abel approached God as one who had sinned and was dependent on the mercy of God for the privilege of approaching him. Abel remembered the promise of a Redeemer given in the garden of Eden, and showed his reliance upon this Coming One by the Lamb which he offered; Cain repudiated the idea that he needed any atonement.

"By which." Faith or sacrifice.

"He obtained witness that he was righteous." God let him know that he was accepted. God intended this for all who should follow him in this line of things. He was righteous inasmuch as he placed no confidence in himself but rested solely on the grace and promise of God. God testifying of his gifts, that they were such as God could accept; For without the shedding of blood there is no remission.

"Yet speaketh." He speaks to us believers, asking us if we have received the witness from on high that our consecration is accepted. Many may well be upbraided by this voice for they have not received the witness of the Spirit, They have been looking more to their own acts and exercises, instead of looking away from self, to the Lamb, whose blood cleanseth from all sin.

"By faith Enoch was translated." He must have had some promise of God upon which his faith took hold. He walked with God, and there must consequently have been a continual revelation of the mind of God to him. We know that he was a prophet, and there was once a sacred book containing his prophecies. We have this book, but it is in a very corrupt state. It contains along with the passage quoted by Jude, many other glorious descriptions of the second advent; but along with these are many apochryphal and absurd things.

"Was not found." As, when Elijah was taken up to heaven, the sons of the prophets were slow to believe that he had actually ascended to the skies, and sought for him upon the mountains, and then only understood fully that the Lord had taken him, so it appears to have been in the days of Enoch.

"Without faith it is impossible to please him." A most important statement and one that ought to be obvious. But what multitudes remain ignorant of it all their lives, trusting to some religious works to procure them acceptance. But there can be no communication between our spirits and God without faith. Of what use is it to be offering prayers unless you believe that there is one who hears prayer, and answers it.

"By faith Noah." It was a vast undertaking that he gave himself to, and could not have taken a step in the matter without a thorough conviction that the word of God would certainly be fulfilled.

"By faith Abraham." He had nothing but the word of God to rest upon when he bade good by to his country and people.

"By faith he sojourned." Faith was shown not merely in the act of departure; but continuously. For though he dwelt in the land it was as a stranger. He continually needed the sustaining presence of God.

"He looked for a city which hath foundations, whose builder and maker is God." The structure of this earth cannot be said to have foundations. That only is well founded which rests upon the solemn promise of God. Abraham saw my day, said the Lord Jesus. He looked to the New Jerusalem where the redeemed of all nations, tribes and tongues are kings and priests unto God.

## CORRESPONDENCE.

### MATRICULATION EXAMINATION.

*To the Editor of the Bombay Guardian.*

SIR,—I am much obliged to your correspondent "R" for his little communication published in your issue of Saturday last dated 27th Inst, touching the sad result of the examination in the second language viz. Marathi at the last Matriculation Examination. Of course the other languages escape scrutiny under the presumption that it is all right and satisfactory with them, because the examination in them is not comparatively so strict. The writer very properly at the outset puts the question, asking whether it is a real or a mere professed object of Government as well as of missions to encourage the study of the vernaculars in their schools. But laying aside the importance of answering or discussing this question even in the light of his own information on the point at issue, your correspondent simply take hold of my garment, and taxes me for my system of marking as he supposes it to be *exceedingly severe*, ignoring the real fact that the evil lies in the tree and fruits themselves, and not in the person who makes a good selection, as far as he possibly can, of the fruits as they are found laid before him.

My long experience of testing the students in the knowledge of their own vernaculars has of late fully convinced me that in their zeal for the acquisition, some how or other of the knowledge of the English language, and through it of a variety of other subjects, which was done some years ago through the medium of their own vernaculars, the native youths are now fast, and most deplorably, neglecting the study of their own mother tongues; thinking, and with some good plausible reason too, that after all the labours which they may bestow upon it, a proficiency in their own language cannot procure them a handful of rice to eat; for the condition in which a vast majority of the candidates who present themselves at our University Examinations are placed, can hardly inspire them with a nobler ambition than that of entering the lowest grades of Government service, which even are now opened particularly for them who possess a knowledge of the English language. That no person shall now get even the lowest situation of a clerk or carkoon in the Government offices without his first passing at the Matriculation Examination is a well known Government general order. In the teeth of such discouragement,—for it is quite a misnomer to call it an encouragement, to the vernaculars, as is properly suspected by '*R*' in his first interrogatory, what fool would give even that little portion of his time to the grammatical study of, and even tolerably good proficiency in, his own language, which he can well bestow on the study of English which absorbs his whole interest?

Under such state of things it is the business of Government, and the paramount duty of the Indian Universities, not only to rescue the languages and literature of the country from the peril to which these are now exposed, but to encourage their promotion and improvement as the only means of truly educating and enlightening the masses, by raising their standard up to B. A. as is, I am informed, wisely done at Madras, Calcutta, and in Punjaub. I have not failed to do my duty as an examiner for many years in the Marathi and Hindustani languages to call serious attention of the Bombay University to the gradual falling back and deterioration of one of the copious and noble languages of India viz—the Marathi which can well vie with the Tamil Telugù, Urdù, Hindi and Bengali in their richness, force, and sublimity of poetical thoughts, while none that I know of can excel it in the nicety and ingenuity of its large and intricate grammatical structure. See preface to Molesworths' Marathi and English Dictionary.

In one of my letters addressed to the Registrar B. U. some years back, I fully corroborated my observations on this subject by quoting a large number of the most intolerable ridiculous, and foolish answers imaginable received from the candidates to the question papers which had then been set before them, on the etymology, grammar, and idiom of the Marathi language. But no practical steps seem to have been taken to remedy the defects of their training in the primary and High Anglo-Vernacular schools in which they receive their first rudimentary and subsequent little instruction in their own vernaculars. Who would believe that some of the candidates who come to matriculate at the university do not know even how to join two consonants together! To one of my questions, not to say of others, at the recent examinations, simple as there were, candidates were found to give their answers to the effect that the abstract nouns not ending in ष्ण pana and ष्णा paná from the ad-

jectives मोठा mothà, धिट्ट dhitta, गोड goda, &c. are मोठ्य mothya, मोठ्यत्व mothyatwa, मोठ-त्वपण mothatwapana; one has even मठाधिपती mathádhipate, गोडत्व godatwa धिट्टपणत्व dhitta-panatwa, भालेरावत्व bhaléráwatwa. as the abstract nouns of मोठा mothá धिट्ट dhitta, गोड goda, and भालेराव bhalèráwa. Just fancy what would the English Professors and Examiners at Oxford and Cambridge think, if English Youths presenting themselves as candidates at the entrance examination in connection with their respective Universities, were to give the abstract nouns of such simple words as *great, bold, sweet,* &c, as *greatuity, grandness, master or chief of a monastery, boldity, sweetableness,* and such like fanciful and grotesque formations, supposing the English language had two well known and accepted forms of abstract nouns of those simple adjectives !!

Now under the above facts which I am compelled thus to bring forward in my own defence, it well, I trust, be quite evident whether I really deserve the little reproof which Mr. R. has so particularly aimed at me for his supposed severity of my system of marking, leaving quite out of view the consideration of the causes which give rise to the results at which he is justified in thus insinuating his dissatisfaction.

Mr. R. is also quite wrong in questioning the reality of the object of the missionary gentlemen in connection with the question now at issue. As for my part, I am quite satisfied that their labours are the first and last in the field of cultivating and improving the vernacular languages of the countries in which they are located; and now that they are and aspire to be fellows and syndics in the Bombay University, they will, it is sincerely hoped, work with still more zeal in the right direction if they are found actually working in their own spheres as missionaries.

Yours truly
D. P.

31st Dec. 1879.

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Sir,—Some of your readers may be interested in hearing a short account of the Camp Meeting lately held at Ennon ten miles North of Madras. It commenced Friday morning Dec. 26th and closed Tuesday evening Dec. 30th. Up to Thursday the weather was unfavorable, heavy rains nearly every day, but much earnest prayer was offered for pleasant weather, and the day before the meeting commenced it cleared off, and we had beautiful weather to the close. Some of your readers perhaps will smile at the idea that our prayers had any thing to do with the weather.

Yes I suppose some did the same thing a long time ago, when, as we learn from James, 5th, and 17th, a certain man "prayed earnestly that it might not rain: and it rained not." But I will not enter upon a discussion of the Philosophy and Power of Prayer, but simply state the facts, and leave each one to draw his own conclusions. Friday morning quite a company, some of them from Hydrabad, Bangalore and other distant places, but most of them from Madras, started on boats up the canal which connects the two places, while others, went by the carriage road. Our passage was somewhat slow, as we had the wind against us. Reaching the Ground we found Bro. Gladwin from Secunderabad and others engaged in a prayer meeting, having commenced the services of the Camp Meeting at the appointed time, on Friday morning. For tents we had booths, made of palm tree branches. Very comfortable and very cheap, which last by the way is quite a consideration. They were put up and taken down by the contractor so we had nothing to do with either and for the use of them paid a little less than 2½ Rupees each. We had twenty five of them and they were all occupied. Our meetings were held under a Tabernacle, a tent 60 by 35 ft., made for the occasion, and which cost, cloth, ropes, poles and all, less than Rupees 50. Any one curious to know how so large a tent can be made for so small a sum, is referred to Rev. James Shaw. Our congregations were not large, but our meetings were very good indeed. It was evident from the first, that nearly all had come for a purpose and that was to wait on God that they might renew their strength.

Very few besides professors of religion were in attendance, but we are thankful to be able to say that some of them professed to find Christ. But the principal interest and profit of the meeting was in the deepening of the work of grace in the hearts of believes.

Much was said in reference to the fulness of Christ and the extent to which He can and will save those who come to Him and fully consecrate themselves and trust Him. Many, perhaps, I might say all, of us were led to see, more clearly than even before, that Jesus means all He says in His Word, and is able and willing, to make it good to those who come to Him in simplicity of heart and trust Him fully. We had a most excellent Missionary Meeting one day, when the son of a missionary who labored nearly forty years successfully among the Natives without any support from any Society a Church or organization whatever, on what has come to be known as the Faith principle. He told us how wonderfully God had supplied the wants of his sainted Father, and his dear Mother, (still living) and how the work commenced in faith, was still being carried on in the same way, one of his brothers having taken up the work in his father place, besides several other ministers and laborers European and Native and that there are now some 300 Native Christians, in a number of churches scattered over quite a large section of country. As we listened to the simple and yet most interesting story, and to statements from others, some of whom had experience in this kind of work, we felt that the great need in reference to missionary work and success was not so much money, as men, and women too, whose hearts were so full of love for the heathen, that they would be willing to go out trusting in God alone for support and success. And not only this matter of trusting God for support in mission work, but for everything needful in every vocation and station in life, and not only for daily food and raiment, but grace and patience for all the little duties and trials that make up so large a part of all our lives. In short there was a good deal of, practical sanctification, discussed and some present were able to testify from their own experience that Christ was indeed able to save to the uttermost of all our needs. Others whose religious life had been largely made up of defeats and failures were encouraged to come to Christ for this grace that overcomes and I believe that many will find that as our Dear Brother has said since the close of the meeting "it lasts." And yet we were cautioned against trusting to any blessing but were rather exhorted to take the Blesser and not to think and talk so much of *it*, as of *Him*. We had ministers of the Church of England and the American Madura Mission who took part in the services and sided in the work. Most of the ministers and people were members of the Methodist Episcopal Church, but other communes were represented, Baptists, Wesleyans, Plymouth Brothers. But we forgot all the differences suggested by these names, and saw "Jesus only." We had preaching in English at 7 and 11 A. M. and 6½ P. M. and in Tamil at 4 P. M. Besides we had children meetings and ladies meetings nearly every day. Tuesday evening after the sacrament of the Lord's supper and a sort of Praise meeting in which many spoke of blessings and light and help received during the meeting we closed up in the orthodox manner, walking in procession, several times around the ground singing, and there the ministers taking their position in front of the stand while the people passed along shaking hands with them and each other. We closed about 9 P. M. and immediately proceeded to break camp and by midnight, Tabernacle benches, beds and bedding cooking fixtures, furniture folks and all, were afloat, and with gratitude and joy in our hearts, and songs on our lips, the moon shining lightly above us and the foam crested surf in sight, a fair wind filling our sails we started for Madras, which we reached in safety in the early morning. The general expenses of the meeting were about Rupees 200, which were met by voluntary contributions without a collection. Much of the success of this first camp meeting is due to the zeal and energy of Bro. Shaw of Madras.

Before leaving the Ground one of the Pastors from Bangalore invited us all to attend a Camp Meeting at an early date at that place. The meeting by unanimous vote endorsed the visit of Rev. J. S. Inskip and others, with their large Tabernacle to this country, on their "Round the World Evangelistic Tour" this year.

Yours
Rambler.

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## NOTICES.

Received for the Grant Road Church, from E. G. Rs. 5; I. F. R. 10; Mrs. V. 5; J. N. H. 10; H. H. 6.

Until further notice, the Sunday morning services at Falkland Road Hall will be as follows: Sunday School at 9-30; Preaching, 11 o'clock.

The prayer meeting announced to take place this evening in the Ambrolie Church, will instead take place in the Hall of the Free Church Institution, at 8 P. M.

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# Epitome of News.

## Saturday, January 3.

—*Truth*: "A terrible telegraphic blunder was the immediate cause of the clerical *esclandre* which has lately convulsed a Western county. The young woman in the case, who had been relegated to Germany to study art, sent a telegram to her reverend friend, who was in another part of the Continent; "Do my parents know all?" But the "do" was unfortunately omitted in transmission, and the receiver was horrified to read; "My parents know all;" whereupon he incontinently wrote off a most imbecile confession to the parents, beginning his letter, "*My Dear Father and Mother!*" The astounded Archdeacon (to whom the matter and correspondence were referred by the father) declares with characteristic strength of language that the culprit" should be in a felon's dock."

—There is an outbreak of Cholera in Poona.

—It is to be hoped, says the *Pioneer*, that the local Government will call for an explanation from Mr. Wall, the Collector of Benares, of the singularly indiscreet course he adopted in prohibiting the Swamy Dayanand Saraswati from delivering the speech which he wished to make the other day on Vedantic theology. It is certainly an outrage on the first principles of British toleration to repress freedom of speech on a question of pure religious speculation. Mr. Wall can hardly pretend that his district is so out of hand, that Hindoo metaphysicians must not be allowed to discuss their views of primitive Aryan philosophy, for fear of a disturbance that he, the British magistrate, would be powerless to deal with. The more idea is childish; and to guard against native misconceptions that would be most deplorable, the local Government should see at once that Benares is no longer discredited by the main-

tenance of restrictions unworthy of the broad liberality of the British regime.

—The second Cleopatra's Needle, erected twenty-two years B. C. opposite the Temple of Augustus Cæsar in Alexandria, was successfully lowered on the 6th ultimo, and preparations were made for its shipment to America.

—Deaths, week ending Tuesday, 455.

—*Bombay Gazette*; Cabul, 25: Hindoos come in and report that all shops and houses except those belonging to Mahomedans, have been looted and wrecked. The Mahomedans are fleeing from the city, knowing that punishment awaits them. Not one favored Mahomed Jan while he was in Cabul. All the sirdars with us have had their property stolen and houses destroyed. There was a reign of terror in Cabul during the enemy's occupation. Among the Hindoos the Kizilbashi women were stripped, turned into the streets with their children, and threatened with death, and maltreated. Several men were shot. The greatest license prevailed, as the leaders had no real authority over their followers. A vast amount of money and goods has been carried off, chiefly by the Ghilzais, but the Kohistanis took little loot. The tribesmen brought their women and families to witness the British defeat. It is believed their losses since the 10th December have been about two thousand.

—The Report of the Am. Locust Commission shows that in 1874 the direct loss in the corn crop alone (aside from the loss by drought) in the four States of Towa, Missouri, Kansas, and Nebraska was about 40,000,000 dollars; and that the direct and indirect loss inflicted on the Western States and Territories by locusts in 1874-77 was nearly 200,000,000 dollars.

—Government have given an ample additional plot of ground to St. Xavier's College on the Explanade, for the erection of new buildings.

—*Poona Observer*: We learn that two hundred houses were destroyed by fire on the 20th ultimo, at the village of Sakree Natay, taluka Rajapoor, Zillah Ratnagherry, belonging chiefly to Mahomedans. The loss is roughly estimated at two lakhs of rupees.

—Dacoities are still occurring in the Deccan.

## Monday, January 5.

—General Roberts under date 1st January reports:—Some of the Hazara clan are said to have attacked the Wurdak people who fled from Cabul on the 23rd and hoped to get possession of Ghazni. By latest reports Ghazni was held for us by the Hazaras and others well disposed towards the British. General Baker's force returned from Kohistan on the 31st without a shot having been fired.

Most of the wounded are doing well. Colonel Cleland and all the wounded officers are out of danger.

—*Bombay Gazette*: Captain Dundas, V. C., and Lieut Nugent, both R. E. officers, were blown up on Wednesday in destroying a village fort, owing to the bad quality of the fuze. Both bodies were recovered. These officers were standing over the powder. Including these two, 12 officers have died from the 12th to the 23rd December. All the villages within 2,000 yards of the cantonments are being destroyed.

—*Times of India*: Ten Afghans were executed on the 30th December, just outside Sherpur. One man was said to have been present at the attack upon the Residency and to have cut down Mr. Jenkyns, the Secretary to the Embassy. The others were of lesser note who took part.

—The Bishop of Colombo left for Europe in Saturday's mail steamer.

—*Times of India* on the Kennedys: These talented vocalists have been delighting the lovers of Scotch song, all the past week by their masterly interpretations of Burns, Campbell, Hamilton, Scott, and other national poets of celebrity. They are unquestionably the finest exponents of the "songs of Scotland" ever heard in this, or perhaps, any other British province or colony. It is a perfect treat to listen to the melody of the Misses Helen and Lizzie, who possess voices of great compass, exquisite modulation, and sweetness, while the Messrs Kennedy never fail to rouse the most enthusiastic feelings by their renderings of the martial airs.

## Tuesday, January 6.

—The *Nonconformist* and the *English independent* are, from the beginning of the New Year, to be merged in one paper, to be published by Messrs. Jas. Clarke and Co., to be called the *Nonconformist and English Independent*.

—The trustees of the British Museum have just completed for publication the autotype fac-simile of the New Testament and Clementine Epistles comprised in the fourth volume of the celebrated Codex Alexandrinus. Only a limited number of copies has been printed. A fac-simile of the first three volumes of the codex, containing the Old Testament, is now in progress.—

—*Times of India*: "A Coroner's inquest was held at the European General Hospital yesterday on view of the body of William Johnson, aged 55, who while jumping on to the footboard of a tramcar near the Crawford Market on the 2nd instant, accidentally jammed himself between the car and a bullock cart. The verdict recorded was that the deceased had met his death from rupture of the intestines."

"Yesterday Miss Buchubai Ruttonjee Master Barucha, a Parsee lady, delivered an instructive lecture on vegetarianism in connection with the Daya Vishista Mandali, in Shet Nursey Natha's Mhazunwady at Mandvie. There ware about 1,500 people present."

—Sir Sam. Baker is in Pocna.

—H. E. Sir, R. Temple held a levee yesterday.

—The Chinese papers received yesterday report a distressing occurrence. Mr. Henry W. Yate aged 23, doctor on board the Ocean steamer Patroclus, was accidentally shot dead with a revolver at Woosung by the second officer, Mr. Arthur C. Owen, who immediately shot himself through the head. At the inquest it was stated by the captain of the vessel that the deceased were intimate friends, and the verdict of the jury as to the second officer was that he shot himself while in an unsound state of mind.

—*Bombay Gazette*; Cabul, 26: Owing to the break down of carriage the 9th Foot have destroyed all their tents bnt two, as have also the wing of the 23rd Pioneers.

— News from Cabul, dated 31st ult., says that a search party which was sent out yesterdy found the bodies of Captain Hardy, of the Artillery, and Lieut. Forbes, of the 14th Cavalry; a corporal of the 9th Lancers, and five men of the 14th Cavalry, all partially buried. Our casualties altogether during the recent fighting has been killed ninety, including twenty officers; wounded 280; two of them have since died of their wounds. The body of Captain Spens, of the 72nd Highlanders, has been recovered.

—A Manilla man, named Prome Cæsar, a *sukani* on New year's night, in a paroxysm of rage and jealousy, went to a lodging-house in Chunam Gully, Calcutta, and with a dagger stabbed Mrs. Marian Carvalho, her sister, Sabina Rozario, Lavinia Francis, and a young man (slightly). It was at this house that his wife was living, and was said to have been led astray by a man named Leroy. Two of the stabbed are dead.

—The following appears as a "scientific note" in a contemporary, An amateur observer states that during last summer there were only *four hundred* hours of sunshine in England, while an ordinarily fine summer yields *four thousand* sunny hours.

Reckoning the summer at 120 days it would require more than *thirty hours* of sunshine every day, to make up 4000.

## Wednesday, January 7.

—Press Commissioner, Calcutta Jan. 6th. In Cabul the city people have returned. The charitable dispensary has been re-established, and the city has never been so quiet or so full, nor have supplies been so plentiful.

Nearly all the Kohistani chiefs have come in, and those from Logar are expected in a few days.

The failure of the late rising has strengthened our position at Cabul and tended greatly to restore tranquillity in the country.

Sir Frederick Roberts has taken the opportunity to offer an amnesty to those who took part in the recent fighting against us, excepting only two or three leaders.

—The *Bombay Church Chronicle* was "very much surprised, a few weeks ago, to hear that Dr. Speechley had been consecrated in England as Bishop of Travancore, the Archbishop of Canterbury has taken upon himself to create, so far as he can, a new Diocese here without the authority of our own Chief Pastors. There may be Popery at Canterbury as well as at Rome!"

The *Chronicle* does not tell us the grounds for its disapproval.

—The same: "The work amongst the Mussulmans has been carried on in the midst of many difficulties and hindrances. In illustration of the deterring influences which are brought to bear upan any one who shows any leaning towards the Christian religion, Mr. Ledgard mentions that one of his inquirers was threatened with death by a fanatical Afghan who had heard of his visits to the Hindustani catechist. After stating that there are at present large numbers of Afghans in Bombay, Mr. Ledgard writes: "The Afghans are pretty well known for their reckless disregard of life, and there is little doubt that the man really meant what he said; but independent of what his real intentions may have been, it shows, at any rate the means to which Mussulmans will resort in trying to keep back inquirers from us when they see any need for it. Others have been threatened in their worldly prospects. Several inquirers would at this very moment become Christians if they could be secure of keeping their present employments."

## Thursday, January 8.

—*Deccan Herald*: "We are unable to report any abatement in the virulence of the cholera outbreak in the city. The deaths in proportion to seizures are more than half; in some parts of the city, indeed, mostly all the cases have proved fatal. In one part of Poona, on Monday, there were 32 cases, of which 30 were fatal. But the authorities are doing all they can to prevent the spread of the disease. Dr. Bruce has been going about examining for himself the sanitation of the localities where the most fatal cases have occurred. He has recommended the closing of the schools and the prevention of large gatherings of the people in any locality; and all the schools have been closed. As we have already stated depots have been established in every central part of the city for the prompt supply of medicines. As yet, however, most of the cases have been so virulent that there has been no time for the exhition of medicine. No cause of the outbreak has been established, save that vegetables and crude fruit are plentiful, and grain is dear, so the people eat large quantities of the former class of food. Then they have not sufficient clothing to protect them against the piercing cold which we have had lately. We are not surprised; the great wonder to us has been that the pestilence has not been prevalent long ere this. We have had multitudes of deaths by fever, caused by the poor supplies of improper food, which the people have had for a long time; and the pestilence has come now to carry off the residue of those who have been already weakened by famine."

"A very large number of employes of the Small Arms Ammunition Factory at Kirkee have been thrown out. These reductions and retrenchments have fearfully increased the distress amongst the lower classes of the people and where it will end it is hard to say."—

—*Poona observer*: "From Monday last several Brahmins have been placed in temples in the city of Poona to offer prayers to God to remove cholera from the city of Poona. In each temple nine couples of Brahmins are placed, and they are now engaged day and night in offering prayers and pouring water on the gods."

—*Times of India*: "We learn that the Sukkur-Dadur Railway still goes on at the rate of two miles per day, and that it will reach the the foot of the ghauts within a few days, when 120 miles will have been laid on the broad gauge; to climb the mountainous region of Afghanistan the metre gauge will be adopted. It will not go through the Bolan Pass, but east of this, and will be carried to Pisheen and not to Quetta itself."

—*Overland Mail* Dec. 19th: Amongst the deaths recorded this week are:—Admiral Sir J. Nias; General R. C. Moore, C. B.; Col. Gordon; Rev. W. Bettridge; and Lady Wood.

On Dec. 13 the country was visited by a remarkable fog, which reached from London to Dundee. In the metropolis, though so thick as almost to exclude the light, it cleared the house-tops, and the streets were free from mist. The town thus presented the unusual appearance of midnight without lamps.

The degree of Doctor of Medicine has been conferred upon Mrs. Chaplain Ayrton, wife of Professor Ayrton, by the Faculty of Medicine in Paris. Mrs. Ayrton is one of the ladies who, after pursuing medical studies at the University of Edinburgh, were denied degrees. She afterwards commenced her studies *de novo* in Paris. In the interval she went with her husband to Japan.

The *Woman's Suffrage Journal* announces that a lady has recently given notice to the council of the Incorporated Law Society of her intention to submit herself for the preliminary examination required to be passed before entering into articles of clerkship to a solicitor. Hers is the first application made by a woman to be so examined.

In many towns both in England and Scotland there are chapels in which a majority of the members are either teetotallers, or have imbided notions as to the potency or poisoning properties of port wine, which forbid them to have recourse to that fluid on sacramental occasions. They use instead what they believe to be "the pure juice of the grape," a non-intoxicating liquor, truly representing, as they think, the wine used at the Last Supper. The case at Salford was a prosecution under the Food and Drugs Act against Mr. Pilling, a chemist, for selling as "unfermented port wine" something totally different. The real defendants were Messrs. Bell and Co., of Liverpool, the manufacturers, and their defence was of a very simple, and, as it turned out, of a very successful kind. The public analyst declared that in the "unfermented port wine, manufactured from the juice of the grape," there was "no trace" of the grape. For the defence it was contended that the wine was not sold as pure juice of the grape, but as "manufactured from" the pure juice of the grape. What this manufactured article is, according to the analyst, may be imagined, when we are informed that it resembled the sherry wine purchased at the same shop—"a solution of sugar and tartaric acid, flavoured and coloured, and contained in a little salycylic acid."

## Friday, January 11.

—The cholera in Poona is, we are glad to hear, abating.

—Deaths in Bombay during the week ending Tuesday, 6th Jan. 458.

—A Persian passenger with his two servants on board the Mail steamer *Surat*, which arrived yesterday, partook of some poisoned food somedays after leaving Aden. They all recovered. The *Times of India* says: "Suspicion pointed to a number of Persians who had taken passage at Aden for Bombay, and who were supposed to be *budmashes* from Jeddah. It is believed that these men are a portion of a gang of bad characters who were turned out of Jeddh by the authorities, and that the Persian trader was poisoned, in order that the offenders, whoever they are, might possess themselves of his valuables. During the past few weeks a number of bad characters have arrived in Bombay from Persia via Jeddah, and there is reason to believe that they have occupied their time in shop-lifting and other malpractices. A day or two ago two or three of these ruffians were arrested, and on searching them the police found a quantity of datura seed and other poisonous substances."

—The Same: "General Grant arrived at Philadelphia on the 16th ult. The *Times'* correspondent telegraphs a long account of the General's reception. The pageant appears to have been one of the most imposing ever seen in the United States. The procession contained 70,000 men and 25,000 horses, the route traversed was nine miles in length, and the number of spectators is said to have been at least one million."

—*The Bombay Gazette*: "We learn that the leading Khoja merchants of Bombay have promoted a fund among themselves for the support of destitute famine emigrants, of their community, from other parts of the presidency. About Rs. 10,000 have already been raised, and the fund promises to run up to a consideable sum."

"A Hindu girl, twelve years of age, who was brought by railway from Hyderabad to the Byculla station and left there unprotected. It is stated that the girl was decoyed from the residence of her parents by a woman who on arriving with her at the Byculla station, discovered that enquiries were being made regarding the girl. Leaving her, therefore, at the station, the woman bolted to escape being arrested by the police."

"The Rumpa rebels still flourish. Jampa Pandiah, one of the chief rebels, who was some time ago captured, and put into prison, has, through the carelessness of the prison guard, made his escape with three other prisoners. A large reward has been offered for his re-capture, and steps are being taken by the police to track him. On the 9th ultimo, 200 men belonging to Chendriah's gang attacked and looted a village called Ungaloor Agram. They tied and severely beat the village headmen."

"In order to multiply and strengthen relations with Fgypt, the Russian Steam Company intends starting a regular weekly steamer from Odessa to Alexandria, which will always touch at Constantionople, and alternately call at Syria and Smyrna. The same company has made an arrangement with the South Russian railway lines and some foreign ones concerning direct communication with the ports of China and India. The *Nove Vremya* states that agents of Russian cotton merchants are constantly repairing to Egypt in order to buy or farm plantations, and that thus Egypt is likely to become the field of keen competition between the English and the Russians."

# Selections.

## ROBERT ROWLANDS.

I wish to tell you about an old class-fellow of mine. We envied him for his fine talents, and loved him for frankness of manner and goodness of heart. He was a lovely youth, with his large dreaming eyes and curling auburn locks, and ringing silvery voice. His father was a gentleman of large fortune, highly cultivated mind, and passionately fond of his son Robert. Robert had enriched his mind with learning's spoils to no ordinary degree, he had taken high honours in some of the more obscure branches of erudition, and had profited by foreign travel. When still in his minority he had on several occasions slightly infringed, table etiquette, and to the horror of his mamma after his return from the continent, she saw with a mother's unerring intuition, that the vice was becoming a habit with her first born. All a father's counsels, a mother's tears and the influence of two sweet and accomplished sisters were tenderly and judiciously brought to bear on Robert. It was pointed out to him how contemptible it was for a man to bring reason, and will, and conscience, and place them beneath one low passion; he was remonstrated with for giving up a brilliant future for an ignoble present; aristocratic sneers, and plebeian contempt were urged a dissuasives, but all was in vain; motherly tears and entreaties, pure sisterly love, all in vain to woo him from the spell of the sparkling wine.

After some years I made inquiries, and Robert was pointed out to me in a group of horsey-looking men at the door of a low beer-house. With all his coarseness of countenance and seedy garb he still retained some trace of his old manner.

Robert's mother frequently went out at night, when the household was asleep. to look for her son. Many a weary wander and anxious inquiry she made for her prodigal. The last time she went on this errand, she found Robert in a low haunt with men and women as abandoned as himself. All the mother in her nature yearned over and pleaded with her once fair and darling boy, to come home and make them all happy again. His only reply was a volley of oaths, and a blow from his clenched fist on his mother's pale brow. The mother was soon after removed to an asylum. Anything more heartrending than Mrs Rowlands' occasionally sane prayer to heaven for her boy, anything more piteous than her expostulation with the warder (she thougt he was Robert), to "come home—home, and make them all happy," I never heard or seen amid all the sights and sounds of a disordered creation.

Ten years ago, my old class-fellow was found one cold winter night, coatless and shoeless in an archway—dead. I was the only mourner at the funeral of Robert Rowlands.—(League.)

N. M. P.

## THE LAST ONE OF A PRAYING BAND.

Reading over again some letters recived during the war-times, which we have kept because they contain many incidents of Army-life, together with the details of several battles, we have thought the following sketch, selected from one of them, might be of sufficient interest to merit a place in The Evangelist.

We give the substance of it as we find it in the letter. The writer, a young soldier, was a Christian, a member of the Presbyterian church in Rochester, N. Y. The Rev. Dr. Shaw was his pastor.

The scene was the battlefield of Antietam, the night after the battle—one of the hardest contested of the war.

"Exhausted," he says, "with marching and hard fighting, I had thrown myself on the ground seeking sleep. Another day would soon dawn, and perhaps another hard fight was before us, and tired nature must have rest. It was late. There was no roar of musketry heard; the dead and the dying lay all around us. Victory had crowned the day, but at a bitter cost, sending many a bitter pang to hearts all over the land. I had not lain long before Sergeant C. came to me and asked me if I would come and pray with him and some of his comrades.

"Of course, tired as I was, I got up and gladly went with him. For who could tell where we might all be before another sun had set. We found four young men; one professed to be a Christian. We were six in all. A little company gathered there on the damp ground

on that sad night to pray to Him who only has power to bless and to save. I spent some time with them praying and talking of Christ and His great salvation. After this I saw them often and met with them, while we remained on the Antietam field, and they all gave evidence of a real change, happy and resigned to whatever might be their lot in the war.

"But what became of them? Where are they all now? Let me tell you," he says. "At Fredericksburg one of the number fell mortally wounded into the arms of Corporal G., and with his last breath spoke of his trust in the Saviour. At Chancellorsville another fell, we know not where, but as we were going into battle he said to a companion that his hope was in Christ, and He would take care of him living or dying. At Gettysburg E. and C. were instantly killed. The day before, in a conversation with them, they both said they had peace and confidence in Christ and His promises. Another, the fifth, came out of battle with his limb terribly shattered, and died soon after—died, as he said, happy in his Saviour's love. And now I am the only one left. At this same battle, Gettysburg, I fell, as was supposed, mortally wounded, and lay for several days on the field. At last brought in and kindly nursed, God has spared my life for some good purpose, I trust. What do I not owe to Him? Five of that little band who met to pray and talk of Jesus and His love on that field of blood and death, are gone to the eternal world, and I only, who tell the story, am left."

This, then, is the sketch; but we add a little about the one who gives it in his letter. No one had any hope of his recovery, his wounds were so severe. He was discharged, and when well enough he felt that he must work. He wanted to be a chaplain in some regiment, but he was not a minister, and it was doubtful whether he could be licensed. He was intelligent and above all his soul was fired with an intense desire to do good. He found he could get into a colored regiment if he was prepared. We wrote the Rev. Dr.———of Philadelphia, and stated his case. Under the peculiar circumstances the Presbytery, then the fourth of that city, licensed him. He served faithfully through his chaplaincy until the close of the war, and then went out to one of the Western States. For some reasons he there changed his ecclesiastical connection, entering the Episcopal Church, and is now an earnest and successful minister in that Church. How many strange and mysterious incidents were brought forth by that terrible war?—*N. Y. Evangelist.*

I. O. S.

## A THIEVES' GATHERING.

"Once a thief always a thief:" well, not always, and especially if there be found some loving Christian hearts who will take the trouble, not only to give good counsel, but practically to afford aid in securing a fresh start in life, and an introduction to honest labour. This fact has been proved in the experience of one of the youngest of our great Missions. "St. Giles's Christian Mission Work among Thieves" is an offshoot, as the name indicates from an old-established Mission. This effort began in a very small way, and its origin is worth recording for the encouragement of others.

In February, 1877, Mr. Joshua Poole, or "Fiddler Joss," as he is called, preached several times with much earnestness at the Mission Chapel, Little Wild Street, Drury Lane. Several thieves were present at one of these meetings and under Mr. Poole's powerful preaching, two of them were convicted of sin, and remained behind after the meeting for conversation; they confessed with the deepest penitence their evil doings, and speedily gave evidence of a change of heart. These men, the same evening, professed themselves willing to work at any rough labour, so that they might leave the life they were living, and have a chance of retrieving their lost characters. They gave information on the spot as to the whereabouts of certain stolen property, and we need hardly add that this information was communicated to the police, and the property recovered. But now arose the difficult question, what to do with them? The men had been living in a notorious Thieves' Kitchen, and the Mission felt that it would be very unwise to let them go back to this den of sin; they therefore, the same night engaged cheap lodgings for them at one of the most respectable of the kitchens, or Working Men's Lodging Houses, in St. Giles's. These men have had to work very hard since then, but they stand firm in the faith, and have been growing in grace from day to day. After a short course in the Bible-class, they joined the open-air band, and have preached Christ on the Seven Dials ever since. Such then, is the seed from which the present work sprang.

These men were very soon instrumental in bringing in others of their class; and the St. Gile's Christian Mission recognizing the divine leading in the matter, lost no time in following up the good work.

In this way the work began and a supper was given in April, 1877, to professional thieves, gathered from the notorious Fullwood's Rents "Thieves' Kitchen." In November of the same year a second supper was given, and in November, 1878, a third supper, each being productive of good result. Meanwhile, a Prison Gate Mission" was started, and every morning Mr. Hatton and Mr. Wheatley, with some good helpers, are to be found at the gate of the Middlesex House of Correction, Coldbath Fields, to invite discharged prisoners to a free breakfast, followed by a few simple words of God's love and the way of salvation. Every discharged prisoner who is truly penitent is taken in hand (after due inquiries) by the Mission, and aided in gaining an honest living.

The number of cases dealt with during the last twelve months (537) are as follows:—Found work for 172; sent to sea (43 of these were boys), 50; sent to various refuges, 18; sent home (railway fares paid, etc.), 45; absconded and expelled from the "Home," 13; at present in the "Home" (7 out of work), 25; relieved with money gifts, clothes, tools, etc., 214.

The "Home," opened at 24, Great Earl Street, Seven Dials, has been the means of a fresh start to many, and what is far more, of leading some to the Saviour. During the past year 167 have passed through the "Home," contributing £25 7s. towards the rent (finding their own food and clothes). Estimated number released from Coldbath Fields Prison, 10,939; of these, the number who accepted the invitation to breakfast was 5,502, several hundred of whom have signed the pledge.

In order that the nature and aims of this work may be understood, we thought it well to give these particulars as to the origin and progress of this Mission. And now we turn to the fourth supper, held on Tuesday week. Round the doors we found, on approaching, quite a mob of unsavoury men reeking of "beer and 'bacca." On entering, however, we learned that these were the uninvited thieves, for it had been judged likely to be more productive of good results if the supper were given to those who had come under the influence in some degree of the" Prison Gate Mission." Such were invited by tickets, and were admitted by a side door and certainly their appearance was a vast improvement on what we witnessed last year. Ragged the majority truly were, but all seemed to have made some acquaintance with soap and water, and to have attempted some little tidying up. About two hundred of these were thus admitted, and then a number of the unwashed hangers-on were invited to enter *sans* tickets until the place was filld. A plentiful supper was served in the side rooms and gallery, consisting of roast beef, plum pudding, cheese, bread and butter, tea and coffee, etc.

This important part of the proceedings over, the men assembled in the chapel, and now, we had time to look round and note the varying characteristics of the audience. None seemed to have prospered by crime, for all were poor, but what a variety of ages—the old veteran, grown grey in sin, and the beardless youth; strong, hale men, who seem equal to a good day's hard work at any time, and pale consumptive-looking lads, all are represented here; and all have that peculiar hunted look as if they lived continually in fear of arrest.

Sir Edmund Du Cane, K. C. B. (chairman of the Prison Commission) took the chair, and after prayer and the singing of a hymn—

Mr. George Hatton said that three questions were frequently asked; What is the object of your Mission? How do you seek to accomplish that object? What are the known results? The object is to lead men to Christ, for no power can save a thief, any more than any other sinner, save the power of the Gospel. The means are the Prison Gate Mission, an honest labour society, the Refuge Home, and Christian influence and the preaching of the Gospel. Results we leave with God, but we do know that a large number have really forsaken crime, and are now leading honest lives; while of these, not a few are out and out Christians.

Mr. Wheatley, who seemed to be a great favourite with the men, as he was received with tremendous cheering renewed again and again, read a few encouraging letters which he had received. Some of these were from wives rejoicing over their husbands restored to them, others from men themselves, now in situations, and some from boys at sea, who had been met at the prison gates and induced to lead a better life. One touching letter was from a mother brimful of thankfulness for one son saved, and pleading for effort on behalf of another son.

Sir Edward Du Cane next addressed the meeting, expressing his pleasure in aiding anything which sought to save the criminal classes, and that all the more that his duties led him to have to do with their punishment rather than their reclamation. He spoke of many things which practically interested his hearers, and in particular warned them against the fallacy so common with young criminals that they "won't be caught." He concluded with some earnest words, pointing out that nothing but the grace of God could really save them *from* sin.

Rev. F. E. Lloyd Jones (Ordinary of Newgate) wished to speak in an encouraging strain. With this view he related a number of instances in which men who had been under his care in Newgate were now doing well.

Sir R. W. Carden then spoke briefly, after which four reformed (and converted) thieves addressed their former companions in crime. The testimony borne by these men was with one accord, simple and direct—Christ alone can save. One mentioned that he was scarce twenty-nine years of age, and yet had spent eleven years and twenty-one days in prison.

Col Colville, late Governor of the House of Correction, and Capt. Helby, the present Governor, spoke briefly, and both expressed their delight in such an effort to save men from the criminal classes. After a few words from Mr. R. C. Morgan, the meeting was brought to a close, many of the men lingering for a few words of personal counsel as to their hope of reclamation.—(*Word and Work.*)

## GLEANINGS FROM LETTERS.

(From the *Missionary Herald.*)

The Gregorian Armenians have thoroughly reorganized their schools bringing into the service one of the most popular teachers from Constantinople, with his wife, who is a graduate of the Girl's School in that city. In their girls' department, in addition to the branches taught in our schools, dancing and fancy needle work have been introduced. Every influence possible has been brought to bear upon parents to

take their daughters from our school. Before the long vacation only three had left. During the vacation many went but are now returning. This is the second week of the term, and others are yet to come in.—*F. W, Parsons, Nicomedia, Western Turkey.*

—I spent a week in Yeri Bakan, a day's ride southwest of Hadjin. Pastor Sarkis, of the Sis church, is spending his summer there, and we occupied the week in holding meetings and examining applicants for church membership. On the Sabbath we had the Lord's Supper, received six new members, and baptized nine children. I shall never forget that week in Yeri Bakan. The love and joy reigning in the hearts of the people; their diligence in the study of God's Word; and, not least, my delight in making the first successful attempt at preaching in the Turkish "without notes,"—all combined to make that eight days a real Feast of Tabernacles to my soul. I fully believe there is no joy which earth can give equal to that the young missionary experiences when he finds himself able for the first time to speak *freely* the praises of Christ in the language of the people to whom he ministers.—*Thomas D. Christie, Shar, Central Turkey.*

—Especially are we anxious for the coming of that fourth man, for the King's business requireth haste. Recent letters from Mosul and Bagdad point to a growing expectancy and desire that the order to advance shall be given; and there is no question but that God in his providence is preparing in those parts the way for that enlargement. Three papal priests, in as many villages around Mosul, have, without any direct and special pressure, expressed their dissatisfaction with their present faith, and their desire to embrace Protestantism. Of course at this distance we cannot estimate this fact at its true value, but we do see in it a sign of the times. I, for one, am very anxious to see a strong effort made for all those regions around Nineveh and Babylon, and to bear a humble part in initiating it.—*A. N. Andrus, Mardin, Eastern Turkey.*

—Among our pupils, self-supporting of course, are sons of men who long struggled, and at great expense, to establish a rival school. Two are sons of the most influential Armenian in the region. Not many days since complaint came from the teacher of the Bible class, of which one is a member, that he failed to prepare his lesson. "My lessons are too many," was his response to my inquiry. Knowing that his great aim was to learn Turkish, I said: "Well, Turkish is one of the voluntary lessons in the college, but the Bible is not, and as a Christian boy you will surely not wish to drop the Bible—drop Turkish." This I said, expecting that his father would be angry and remove him from the school. What then was my satisfaction to learn, a few days later, that the father's reply to his son's complaint was: "Of course you will learn your Bible lesoons,"—and he does.—*C. H. Wheeler, Harpoot Eastern Turkey.*

—There has recently been a serious disturbance in Diarbekir, in consequence of the removal from office of the Armenian Bishop. The Armenian Patriarch at Constantinople has recently sent a couple of intelligent men, one of them an ecclesiastic, into this region to look after the interests of the Armenians. They found the Bishop to be a very indiscreet person, and recommended his recall. The bishop accordingly received a notice by telegraph to repair at once to Constantinople. Instead of obeying the summons he stirred up some of his followers of the baser sort to create a tumult. One of the church bells was rung, and a mob of some five hundred persons gathered, and rushing to another church where the commissioners were, gave them a severe beating. The police and three regiments of Turkish soldiers were called out, but before the riot in the church could be quelled, a good many persons were wounded; some of them seriously.

All this shows that Armenia is not yet quite prepared for self-government! An outbreak of a similar nature and from a similar cause, was imminent here a few days ago.—*Herman N. Barnum, D. D., Harpoot, Eastern Turkey.*

—It has been a trying time among the Japanese in this part of the empire this summer. The cholera epidemic, together with the consequent great depression of business, and the great advance in the price of rice (more than three times higher now than it was six months ago), have made a severe strain upon both rich and poor. In most places all assemblies were prohibited, and the public preaching-places closed. Only a few of the Christians met together in a quiet way for a short preaching-service or prayer-meeting. But now public meetings are permitted in most places, and the gatherings are gradually increasing in size.—*Wallace Taylor, M. D., Osaka, Japan.*

—The citizens of Tokio prepared a féte champêtre for the Mikado the other day, to which about one hundred and fifty of the resident foreigners, besides the diplomatic corps, were invited. This is the first occasion in which a Japanese emperor has met his people in any such way. The heads of the wards of the city of Tokio were presented to his majesty, as well as the committee of citizens who provided the entertainment, men, most of whom ten years ago would have been found to bow their in the dust if even an inferior daimio passed along their way, and who never dreamed of the possibility of their seeing even so much as the shadow of the Tekshi, the Son of Heaven. The Mikado has come down from his lofty height, and now occupies a position in relation to his people not unlike that of European sovereigns.—*D. C. Greene, D. D., Yakahama, Japan.*

—At three new villages we have now a continuous work in progress: a reliable, earnest Christian spending his whole time either there, or going by day to the neighboring villages to teach, Two of these men are strengthened by other helpers. At the three places, God has given us very favorable homes to abide in, two of them being inns, and one a private house. In each case the owner of the house is himself an apparently unfeigned recipient of the truth, studying it daily and praying regularly. At each place there are groups of from four to eight persons studying the truth, and perhaps as many more beginning to pray. Is not this cause for rejoicing and evidence that God is leading us forward?—*Isaac Pierson, Pao-ting-fu, North China.*

—The opportunity for labor increases throughout our field. Nothing new is yet developed in Peking, but I am confident that it is chiefly for want of effort on our part. With more workers and more strength we shall find new lines of work opening before us. The years at home seem almost like a dream, but their effect *ought* to be, I trust will be, permanent and helpful. To breathe once more a Christian atmosphere was a blessing which I only comprehended when I left it behind. Heathenism seems more intensely dreadful to me as I return to live in its midst, and the privilege of making Christ known here, seems in like measure more solemn and sacred.—*Miss Mary H. Porter, Paking, North China.*

—A wealthy man, who was first attached to us by the cure of his son, has been coming every Sabbath for eight months to our services. He says he wants much to help us in this matter, and has offered us either of several tracts of land (as we may desire) which he owns in the suburbs. One of these is near to the west gate and adjacent to the moat where the water is so pure and clear that we have it brought even now to our house for drinking. This is *the* spot which we had already decided upon as being the very best possible without the gates. Moreover there are four foreign acres in it.—*Isaac Pierson, Tientsin, North China.*

# Miscellany

John Bunyan.—Bunyan was sentenced even before the coronation of the new King. After that ceremony, his wife—not the one whom he married in his youth, for she died early—endeavoured to obtain his release from the Judges at the assizes; for he was detained in prison after the expiration of his sentence. The attempt was fruitless. For nearly twelve years Bunyan remained a prisoner in Bedford Gaol, where, however, he appears to have been humanely treated by the gaoler, and was occasionally released for a short time on parole. Attention being drawn to this indulgence by his availing himself of the opportunity to preach, his confinement became more rigorous; though as he appears to have been appointed pastor of the meeting-house in Bedford a year before his final release from gaol, it is probable that the strictness of his imprisonment was again relaxed. He was pardoned, with others, under the Great Seal, in the year 1672, after the Declaration of Indulgence had been issued, by which the King hoped to favour the progress of Roman Catholicism under the specious covering of toleration to Dissenters, and for the remainder of his life appears to have escaped molestation. He paid visits from time to time to other parts of England; and his preaching was very popular in Londan, where he died at the age of sixty, in the house of a friend on Snow-hill. A deed of mercy was indirectly the cause of his death. A friend at Reading had resolved to disinherit his son; the young man asked Bunyan to intercede for him with his father. The preacher accepted the mission, and succeeded; but being caught in a heavy storm of rain of his return to London, he took a chill, and died of fever, after ten days illness, on the 31st of August, 1688. He was buried in Bunhill-fields burial-ground, the "Campo Santo" of the Nonconformists,—*From "Our Own Country" for October.*

—Miss Mary E. Leslie of Calcutta on Christian Responsibility:

It is written in the Bible that "a man's foes shall be they of his own household." Somehow this seems to be true in reference to the Temperance cause. The cause is one of righteousness, and joy, and peace, and yet, alas! our enemies are they of our own household, those who are on the side of righteousness, and joy, and peace. It is easy to put aside the objections made by worldlings; easy to tell the poor man who is struggling to be free from the power of strong drink, to avoid the society of the ungodly. We can advise him not to go to their houses, not to listen to their counsel. But how are we to act in reference to Christians, those whom we fully acknowledge to be the Lord's people, and engaged in the Lord's service? Is it not true that their counsel is even more dangerous than the "counsel of the ungodly?" When being a total abstainer is characterised as "being in bondage," when we are told that "moderation is a greater virtue than abstinence," and these things are said by Christians, what can we say? Lady Jane Ellice in one of her stirring letters makes the following statement. "I heard a lady state lately that to her knowledge a drunkard who for a time was rescued from his evil habits, was led back to them by a London clergyman urging the superior merits of moderation over total abstinence." Alas! many of those who are labouring heart and soul in the Temperance cause have to record similar facts!

Again, is it safe for those who have been "delivered out of the snare of the fowler" to go to the houses of Christian people, when wine goes round at the close of the evening party, and is mixed with the birthday cake: when at the dinner table the very soups and puddings and jellies have wine, rum, and brandy mingled with them? Only last evening a lady called upon me, and in the course of conversation mentioned the case of a gentlemen whom she had known, who after becoming a reformed man

one day partook of some "tipsy pudding." The thirst returned, he drank, and in a short time died from the effects of drink in the General Hospital in Calcutta. Mr. Gough in one his orations mentions a similar story, only in this case victory followed the struggle. I will extract it.

"A minister of the gospel said to me, "I want to give you a little bit of my experience, because I think you are on the right ground. I was a drunkard, been kicked out into the gutter more than once. I signed the pledge, became a Christian, and studied for the ministry. I had abstained for six years, and felt that the grace of God had taken away my appetite. I had no desire. I was invited to dinner. Now if the gentleman had asked me to take a glass of ale, I should have refused; a glass of wine, —refused; a glass of cider,—refused. But he gave me some very nice English plum-pudding pretty well saturated with brandy and brandy-sauce. I liked it; it was very palatable and I sent up my plate the second time. I thought nothing of it till I sat down to my studies, and then I wanted drink. Strange, I wanted a glass of liquor. I licked my lips, and began to feel a burning, itching, twitching sensation. 'It is very strange. I have not tasted it for six years; perhaps if I go and get one glass now, it will stop this little nervous state.'" But he thought of what he had been, and hoped to be. Said he, "I'll fight it out." He said, "I locked the door, and threw the key away—anywhere." Then commenced the fight, and he said, "it was perfectly awful. What I did that night I know not, but I know I was on my knees a good deal of the time. You see my forehead? You see how scarred it is?" "Yes, it is very badly marked." "About eight o'clock in the morning there was a knock at the door. I said 'Come in!' 'The door is locked.' I hunted for the key, found it, unlocked the door. Two of my fellow sutdents came in. One said Good gracious! what is the matter with you? Why, look at your face!' 'What is the matter with my face?'" said he. "They took me to the glass, and I found that my face was covered with blood and my hands stained. In my agony I had torn with my nails the skin and flesh from my forehead. See the scars now? I fought it, after they left me, for forty-eight hours before I dared go into the street. I did not taste a mouthful of food in all that struggle."

O Christian friends, are not these statements enough to make you banish the cursed thing from your tables? You little know how much we who are in the thickest of the fight dread Christmas time. Gladsome as the season is, yet often we are ready to wish it were blotted out from the days of the year, for the enemy is lurking in almost every household, hidden in the Christmas cake, the Christmas plum pudding, and the Christmas wine. There are many households in which wine is not seen all the year round, but on Christmas day it is thought necessary to have it on the table, and visitors are asked to partake. Oh, is it not sad that our wounded brothers and sisters are not safe even in the "houses of their friends?"

## TELEGRAPHIC NEWS.

*London, January 2nd*: Her Majesty the Queen has ordered Sir Evelyn Wood to accompany the Empress Eugenie to Zulu-land in February next.

*Paris, 2nd*: M. deFreycinet, the new Minister for Foreign Affairs, has had an interview with the German Ambassador here, at which assurances of a pacific character were exchanged.

*Constantinople, 2nd*: The affair respecting the Mollah, who had been imprisoned by the Porte for translating the Bible, has been arranged by compromise, and the diplomatic arrangements which had been disturbed in consequence of the above will probably be resumed with the British Ambassador to-morrow.

*3rd*: A satisfactory interview took place to-day between Sir A. H. Layard (British Ambassador), and the Sultan and diplomatic relations between he two Powers have been resumed.

*London, 3rd*: Lieutenant General Whitmore has been appointed Military Secretary to His Royal Highness the Commander-in-chief.—Advice has been received here of Mr. Parnell's arrival in New York.

*St. Petersburg, 3rd*: At a grand review and dinner here to-day the Czar and the Czarewitch greeted each other in the most cordial manner. This is regarded as an indication that their late differences are at an end.—The Nihilist propaganda is spreading throughout the Russian army, and stringent preventive measures are being taken by the Government.—Advices have been received that Abdul Rahman has arrived at Balkh.

*5th*: The Russian Minister for War has ordered a large quantity of rifles.

*Berlin, 5th*: The *North German Gazette*, in pointing out that the German Ambassador at Constantinople made repsesentations to the Porte supporting Sir A. H. Layard, the British Ambassador, in the affair respecting the Mollah who translated the Bible, lays stress upon the friendly relations which exist between the two countries (Germany and England).

*London, 5th*: Latest advices from Peru state that the President has fled and that Pierola has been appointed Dictator.—A serious famine exists on the Eastern Turkish frontier.

*6th*: A serious riot has taken place at Carraroe in Ireland, in consequence of the ejectment of a tenant. The rioters were fired upon and afterwards charged with the bayonet. Several were wounded in the affray.

*Cape Town 6th*: Mr. Bok, the Secretary of the Boers Committee, has been arrested by the British authorities on a charge of treson. Bail was accepted.

*London, 6th*: Advices from South America state that the president of the Republic of Bolivia has fled.—Latest bulletins respecting the health of the Czarina state that Her Majesty has had a relapse.

*7th*: The *Times* of to-day in a leading article hints at the probability of the appointment of Sir Garnet Wolseley as Commander-in-Chief in India on the retirement of Sir Frederick Haines, and approves of the appointment.—The Irish Government will advance £250,000 from the Church surplus towards relief works.—The Board of Trade returns of Imports for the past month amount to £35,375,000, showing an increase of £8,75,000 as compared with the same period last year. The Board of Trade returns of Exports for the past month amount to £16,500,000, showing an increase of £2,000,000 as compared with last year.

## PASSENGERS SAILED.

Per P. and O. Str. *Teheran*, 3rd:

For Southampton.—Miss Vere, Sister Elizabeth, Capt C L C de Robeck, Lieut A G B Ternan, Lieut R Gordon, and Capt E W Smyth.

For Brindisi.—Dr S B Partridge, Mr E Palmer, Col G A Prendergast, Mr R W Roberts, Miss Roberts, Major J C Hay, Col A A Currie, A Gentleman, Mr C W Bolton, Mr C H Purvis, Capt T A Cooke, Mr Crane, Two Misses Crane and one child, Mr John Stevenson, Mrs Phelps, Mr G Greig, Mr S J Josephs, Mr F W Cole, and The Bishop of Colombo.

For Venice.—Mr and Mrs Dangar, Miss Dangar, Two Masters Dangar, and Miss Husband.

For Malta.—Mr H Toplin, and Surgeon Major Hall.

For Aden.—Mr Sorabjee Pestonjee.

Per Str. *India*, 3rd, for Marseilles:

—Lieut Beadnell, Surg-Major W S Hedley, Capt C J Walter, Major and Mrs Mauder, Mrs Prescott, and Capt H S Henderson.

## PASSENGERS ARRIVED.

Per P. and O. Str. *Surat, 8th*:

From Southampton.—Major Curtois, Mr Mccarthy, Mr J W Brooke, Mr E Cornnorton, Mrs Willoughby and two daughters, and Mr G Godfrey.

From Brindisi.—Mr and Mrs E Spinner, Mr and Mrs Kennedy, Dr and Mrs Roberts, Mr H S Beadon, Mr E Elliott, Mr R S Brown, Mr R Sleeman, Mr G M Reilly, Mr E Hutton, and Mr Fielman.

From Aden.—Major and Mrs Ogden and infant, and Major Doig.

## Domestic Occurrences.

### BIRTH.

SQUIRES—Jan. 8th; at the Church Mission House, Bombay, the wife of the Rev. H. C. Squires, of a son.

### MARRIAGES.

EBDEN—BULLOCK—On New Year's Day, 1880, at St. Stephen's Church, Bandora, by the Rev. F. L. Sharpin, Edward James Ebden, B. C. S. to Mary Anne, eldest daughter of William Bullock, Bandora Hill.

BEER—KNOWLES—January 1st, at Cawnpore, J. A. Beer, to L. M. Knowles, daughter of Rev. S. Knowles, of Cawnpore.

BROWN—SETON-SMITH—January 2nd, at St. James's Church, Tanna, by the Rev. Chas. Gilder, J. B. Brown, G. I. P. Railway, Manmad, to Kate Dunbar, elder daughter of S. Seton-Smith, Esq., Superintendent, Tanna Gaol.

### DEATH.

SCOTT—Jan. 2nd, at Dehra Dun, the Rev. James Long Scott, of the American Presbyterian Mission, aged 67 years.

## "BOMBAY GUARDIAN."

*ubscriptions received from 3rd to 10th January* 1880.

*J. A. Tomlinson*, 31st March 1880, Re. 1; R. H. Nuttee, 31st December 1879, Re. 1; Mrs. E. Cazalet, 31st December 1879, As. 8; J. Christopher, 31st March 1880, Rs. 1-8; Rev. J. Hanley, 31st March 1880, Rs. 2; Rev. Dr. N. G. Clark, 11th September 1879, Rs. 18-8;

Other acknowledgments will be made next week.

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